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TELEGRAMS

BRITISH

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TO THE RIGHT
worshipful Master Fran-
cis Hastings, Sheriffe of
Leicestershire.

IN the French historie, which
you did leane with mee, I did
find the whole historie of the
Colloquie had at Poissie
much more largely written in French, than
euer I did see it in Latine. At this Collo-
quie the Cardinal of Lorraine, being the
chiefe, and capitaine on the part of the Pa-
pists, made an oratiō more glorious in shew,
thā sound in truetb. The which to doe, hee
had both the aduise, and prompting of the
papistes assēbled vnder him; as of that sub-
sill Sorbonist Despense, & of that little
furie Xaintes, with their mates. Thus
being underpropped, this Cardinall made
an oration touching two pointes; The one
was of the Church, the other of the Sacra-
ment, which with thē is called the Sacra-
ment of the Altar. This later point by

him handled after his sort, did so please our Papistes, that some of them did both translate, and publishe it in English, being as it were taken hott out of the Cardinalls mouth. The seconde part touching the Church he handled like a Cardinall, painting Rome so cunningly as he could; underpropping it with the holow, and rotten postes of Visibilitie, of personall succession, and ordinarie calling, (as they call it,) and such like stuffe. And therewith did he drine with might and maine to deface the true Church of Christe, into which it hath pleased God to call vs, to whome he hath giuen grace to professe his holy gosPELL. Our Church hee would deface, because wee haue not those rotten pillers of visibilitie, personall succession, and ordinarie calling, in such sorte as he claimeth them for Rome. I founde in your booke a verie short, but a pithie answer made to this latter part of the Cardinalls oration touching the Church; the which, because I had not read it before, did

The Epistle.

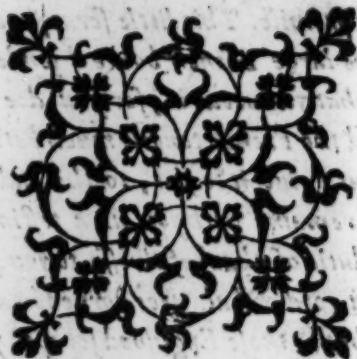
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did easily holde me in it. I liked it well, and so (I thinke) will you. I haue not the skill to be a perfect translator out of the French tongue; neither doe I take vppon me so to do; But yet I haue truely set downe in English the whole matter contained in the answer. That little, which I haue added to that which is in the French, is not from the purpose, I trust. This I giue to you now, as I did before, A brieue confession of y christian faith, which I founde in that booke; And one thing more by the grace of God I intend to giue hereafter, if I may see the other volumes accordinge to your promise. This little scrappe taken out of the large French booke I sende to you; not that you neede it, for you doe understand the French tongue much better than I; but I giue it to you, to the ende that it may remaine with you, as a testimonie of my dutie of thankfulnessse to you, for your great good will alwayes borne towards me; & that by these Englished scraps, you may be prouoked at your leasure to reade the

whole booke your selfe; and in the meane
time, you may communicate in Englishbe,
some part of that good, which is in the
French booke, to such as you thinke good.
Accept my poore labour in good part, I pray
you. I shall indenuour to doe more,
God of his goodnes ayding me; to
whose goodnes, and directi-
on I doe commende
you.

Yours in Christ

F. S.



A BRIEFE COL- lection of the Church,

Gathered by T.S.



THE name of the church is in greeke *ἐκκλησία*, whiche worde is also taken out of an other Greek word *καλέω*, which signifieth to call a man from one place, or state of life to another. And we doe finde in the holy scriptures that there are two kinds. of calling. The one is ioyned with the efficacie, power, and worke of the holy ghost. Of which kinde of calling, the Apostle doth speake in the Epistle to the Romans, where he saith, that *God doth iustifie them, whom he hath called.* Rom. 8.

The other calling is of lesse force, & ² efficacie, because men are deafe, and dul, such as wil not heare, nor vnderstande. Of this kinde of calling doth

Matt. 20.

the Lorde Iesus spake, saying, *Many are called, but few are chosen.* This name *Church*, therefore, in the cause which we haue in hande, doth signifie the companie of them which are called, and gathered together by the voice of God, who doth by his owne word call them. In the which company we do see two sorts of men. For, taking y word *Church* generally to comprehend all them which are called, and doe make an outwarde profession to obey the voyce of God, whereby they are called, doubtles among them many hypocrites are to be founde, and reprobates; as both the holy scripture speaketh of the Church, and experience doth declare to be true. But if you will take this worde *Church* more properly, and straitly, as oftentime it is to be taken; then wee must say, that it signifieth only the assembly of the elect of God; and of those his children, whom God hath predestinate

stinate to life everlasting.

This church is called, and is the body of Christ, members of his bodie; bone of his bones, and flesh of his flesh. In which number the reprobate cannot be conteyned; For they are the members of the diuel. It is vnpossible for one to be a member of Christ, and a member of the diuel at one time; as *Augustine* well noteth.

Lib. 2. cont.
Cresc. ca. 31.

This distinction of the name of the church the same father vseth, writing vppon the threescore and fourth Psalme, when he sayeth, that *the Church, which is signified by Hierusalem, had the beginning in Abel; and that which is signified by Babylon, did begin in Cain.* And yet in his booke written of baptisme against the *Donatistes*, taking this word *Church* in the more general significatiō, he sayeth, that it is it, which engendred *Abel, Enoch, Noah, Abraham, & y^e Prophets*

Lib. 1. ca. 16.

phets; & also that it engendred *Cain*,
Ismael, *Dathan*, and such other like to
 them. To conclude this matter, let vs
 take that which *Augustine* writeth in
 Lib. 7. ca. 19. that same treatise; & that other place
 which is taken out of *Hierome*, and is
 cited in the decrees 24. Q. 1. *Omnibus*
consideratis; where it is said, that there
 are two sortes, or manners of men in
 the Church: One sort are the mem-
 bers of Christ, and the verie true
 Church; and are in such sort of the
 house of God, that they are the house
 of god it selfe: whereby it may be ga-
 thered that the other sort are in the
 house of God, but are not of it at all;
 They are as chaffe mingled with the
 Wheate, vntill they be fanned out
 of it. Hereof nowe will arise this
 question; that is, whether the church
 be visibie, or not. Truly God alone
 doth know the, which are his electe;
 and we do professe that we doe beleene
 the holy Church. But a man is not
 said

Augustine
Mediocris
cap 20.

Visibilitie
 of the
 Church.

saide properly to beleue that, which
 hee seeth. For beleefe is of things
 not seene, but of such things as
 God hath promised, though they
 bee not seene with the bodilie eye.
 Nowe of visibilitie I say, that as
 Christ Iesus our Lorde, being in
 the worlde to worke the worke of
 our saluation, was visible in the
 glorie, and maiestic of the true *Messiah*;
 so is his true Church visible in
 the worlde. For as hee was in the *Iohn. 17.*
 world, so are they which are his; that
 is, his true Church, in the worlde; so
 seene, and visible, that the children of
 God, the verie elect of God, are both
 illuminate to see it, & to ioyne them-
 selves to it; as *Simeon*, *Anna*, *Za-*
charie, and other, did see, and ioyne
 themselves to the person of *Messiah*.
 So did that blinde man, which was
 cured, as we doe reade in the gospell; *Iohn. 9.*
 Likewise did y^e simple woman who *Iohn. 4.*
 Christ Iesus did vouchsafe to teach
 in

in the same Gospel, see more of the glorie, and maiestie of the true *Messiah* in the person of Iesus, than did all the bishops, priests, Scribes, and Pharisees, which caryed the countenance, and credit of the Church among me. And as *Obadiab* did see, and ioyne himselfe to the true Church of God, in the darke dayes of *Achab*: It is also so visible, that satan is suffered to espie it, and by his members to persecute it; even as hee did the person of our Lorde Iesus, who is the heade of his true Church. If men wil not content themselues with this sight, but will haue their sight satisfied after their fantasie, with a visible, & worldly glorie of a church in this worlde, more visible than Christ himselfe was, whose Church in this worlde shall haue, and bee in the same condition that himselfe had in it; let these men take heede that they doe not fall into the lappe of the whoore of

Baby-

Babylon, and take her for the church of Christ. For y^e whore of Babylon hath her glorious visibilitie in the worlde; shee is visible, & that in great worldly pompe, & glorie. Now the some will say, to what companie, or church the shal I ioyn my self? how shal I know, & finde that church, in which I may heare, & receiue the doctrine of saluation? yea, if the church be inuisible, so y^e we cannot see it, we canot heare the doctrin therof, we shal not come to the true knowledge of GOD to worship him, nor yet of our dutie to our king, nor our rulers; nor yet how we are bownde to obeye them. I answer that though the church be inuisible in that respect y^e I haue spoken off, yet when it cometh in question to what company or church we shuld ioyn our selues, we haue certein sure markes to directe vs rightly in this doubt. These markes are, The open, Markes. and true preaching of the worde of God;

God; and The sounde administrati-
 on of the holy Sacramentes; which
 markes are playne and apparant.
 Wherefoever these markes are, with-
 out doubt we are bounde to beleue
 that there is the true Church is: and that
 companie wee ought to esteeme to
 bee the faithfull Church, which doth
 professe the religion of the Lord our
 God, as it is taught in his holy word.
 Thus the Apostle doth call the com-
 panie dwelling in *Corinth*; and the
Galatians, faithfull, and *Saintes*; and
 giveth vnto them the name of the
 Church in generall; although there
 were amonge them great faultes, as
 well in ignorance of doctrine, as cor-
 ruption of life. Which thing also he
 taught, when hee saide that *all they,*
which did holde the foundation, did not
atwayer builde upon it golde, or silver, or
precious stones, but also stubble, and hay.
 Thus wee speake of the Church in
 sounde, and substantiall truth.

1. Cor. 3.

We

We doe not make of it a fantastickall thing, conceiued onely by imagination; neither are we carried away in the fonde conceites of the *Donatistes*, or *Catharians*; nor in the furious frensies of the *Anabaptistes*. Let mee therefore nowe speake somewhat of the marks, & witnesses of y^e Church; which ought well to bee knowne, & marked, because by them we may be directed rightly to that Church, in which saluation is to be had. Neither is there any one thing, by which Satan our olde enemy doeth labour more to deceiue men, then by the title, & wrong opinion of the Church. There are two marks, (as I said) most certaine, and infallible, by which the true Church is knowne, and discerned from all other conuenticles, and assemblies of men. The first is, the pure preaching of the worde of God. The second is, the sincere administration of the holy Sacramentes. To these

these some haue ioyned the true discipline; and the fruite of obedience to the gospell preached. And in truth there ought to be such a christian policie for the gouernement of the church, as the lorde of the church, Christ Iesus hath ordeined; & such obedience shewed to the gospell as it commandeth. But because the abounding & force of our finnes are such, that often times these two last things do not so fully apeare in their maiestie, and excellencie, as they ought to doe; therefore we doe rest our selues vpon the two first named markes. The preaching of the word is a most sure, and certeine marke, & token of y^e true church of Christ; And therefore the preaching of the gospell is compared to the seede sown; and by the preaching of y^e gospell, it is sayd, that the *Corinthians* were begotten vnto God. For this cause also is the preaching of the gospell

Matt. 13.

I. Cor. 4.

gospel called the pasture ; in which the children of God do feede ; It is the nurriture , with which they are nourished ; And Christ Iesus sayeth, *My sheepe do heare my voice* ; and that Ioan. 10. they do not heare the voice of a stranger. Yea Christ teacheth vs how by hearing, and not hearing the worde of God, wee shall know them which are of God: For he sayeth, *He that is* Ioan. 8. *of God, heareth Gods words. Ye therefore heare them not, because ye are not of God.* They which are of God , doe heare, receiue, and obey his worde; they are his true church. They which do not heare, nor receiue his worde, are not of God, are not his true church. The second sure tokē of the true church, 2 is the sincere administration of the holy sacramēts. For it is y good pleasure of God, to call, & feed his flock, not onely by the voice of his gospel, and worde sounding in their eares, but also by mouing their eyes , and

B. other

Gen. 17.

other senses bodily. And therefore he ordeyned that his sacraments should be certein witnessers, & visible seales of the vnion of his childre with him selfe, & of one of them with another. And this was one cause, why it was sayd to y^e people of God, that he that was vncircumcised, should be rooted out from among y^e people of god. To this end also did all y^e heads of households apere at y^e least three times in y^e yeare before the Lord in *Hiernsalem*, to testifie by their sacrifices their vnion in faith and religion. Now after y^e wall of separation was broke down, which was between the Iewes & the Gentiles; they both, the Iewes (I say) & the Gentiles, are brought into one body, not only by the preaching of y^e one gospel of Iesus to them both, but also by administring to them the Sacraments, which the lord Iesus hath ordeyned; that is, Baptisme, & the sacrament of his body & bloud.

Iesus

Iesus sayde to his Apostles: *Goe* Matth. 28
teache all nations; baptising them in the
name of the father, the sonne, and of the
holy Ghoste. Here is enioyned both
 the teaching of the gospel of Iesus, &
 also the ministring of the sacrament
 of Baptisme. And with the ministe-
 rie of baptisme, is the administration
 of that other sacrament to be ioined;
 which S. Paul did also ioyne in his
 ministerie, when he did so deliuer y 1. Cor. 11
 holy supper, as he had receiued the
 same of the Lord. Thus is the church
 grounded vpon the foundation of the
 Prophets, & Apostles; that is, euen
 vpon Iesus Christ him selfe, who is
 the verie substance of the doctrine
 Propheticall, and Apostolicall. And
 this is it that S. Paul teacheth, when
 he sayeth that *the Church is the pillar of* 1. Tim. 3
the truth. For the worde of God,
 which is the truth, as Christ sayeth, Ioan. 17
 doth sustaine, & vphold the Church;
 as *Chrysostom* expoundeth that place.

Iren. lib 3
cap. II.

And to this purpose serueth that,
which olde father Iren^e writeth: *Ga-
lunna, & firmamentu Ecclesie est Euang-
gelium, & spiritus vita*: The pillar, and
the buttresse of the church, is the go-
spell, and the spirite of life. The gos-
pell is the ground, on which the true
church is planted and set. Likewise
the church doeth staye it selfe onely
vpon the worde of God, & is stayed
by it; without which worde the
church could neither be a true char-
che of Christ, nor be stayed in him.
By the ministerie of the church the
trueth is spread abroad vppon the
earth among men. The true church
of Christ doeth truely teach, & pub-
lish the gospel of Christ, which is *q*
trueth. The trueth & worde of God
is placed in the church, as in a sure &
well knowen place. For God doeth
by it shew his power to sancteal them
which do beleue. These are there-
fore the true, and infallible markes of
the

Rom. 1.

the church; which is for this cause called the mother of the beleeuers, which are engendred, and nourished in it by this true, and vncorrupted pasture, and foode. Nowe if there be the saide preaching of the worde of God, and sincere administation of the holy sacraments, it must needs followe, that there are also pastors, and teachers; to whome this charge of teaching & administation is committed. And this is the cause, why some haue added to these marks this, as a third marke of the church; that is, the ordinarie succession of these pastors and ministers; from the time of the Apostles till nowe. In deede such a succession is greatly to be liked, regarded, and embraced; but so, that this succession be rightly considered, examined, explicated, and applyed to the purpose. And so did many of the auncient fathers ayde them selues much against the here-

likes; which did start vp in their dayes; as *Irene*, *Tertullian*, and *Augustine* did against the *Marcionites*, *Melchites*, and *Donatistes*. But because some men do vse this matter of succession as a weapon against vs; as though we were newe heretikes; or deuisers of newe doctrines; therefore you shall knowe what wee doe thinke, touching this matter of suc-

Succession. Wee saye that there are two
 1 kindes of succession; The one is of
 2 doctrine; The other is of persons.
Touching the succession of doctrine,
 we holde that it is an vnfallible rule,
 and marke of the true church: But
 as touching the succession personall,
 wee do allowe it vpon this condi-
 tion; that it be ioynd with the do-
 ctine of the Prophets, and Apostles
 in the substanciall pointes thereof.
 Wee speake of doctrine, and not of
 manners. For though there be ac-
 quitted in a true pastor sound doctrine
 and

and godly life; yet it may be through
 some ignorance, that a pastor may
 faile in some such point of doctrine,
 as is not a substantiall point of the
 doctrine pertainiing to our saluation,
 whome we will, that notwithstanding,
 accompt as a true pastor, so that
 he holde the foundation sure, and
 soundly. Likewise, though he
 doe faile in some point of manners,
 and doe become faultie, yet wee
 will esteeme him as a pastor, and
 teacher, if he doe teach soundly.
 Wee are taught thus to doe by the
 saying of our sauiour Iesus Christe,
 who teacheth vs to heare the Scri-
 bes and Pharisees, which doe sit in *Matth. 23.*
Moses chaire. Wee must doe that
 which they teache; but we must not
 doe that which they do. Which
 sentence, *Augustine* writing vpon the *Tract. 46*
 gospel of Saint *Iohn*, openeth thus;
 That it is to bee vnderstanded of
 hyrelings, which do teach sounde
 doctrine;

doctrine; and that it is not to be vnderstanded of false teachers. For of them, Christ sayde: Beware of the leauen of the Pharises. *They which do sit in Moses chaire* (sayth Augustine) *do teach the lawe of God; and God doeth teach the people by them: But if they will teach their owne doctrines; heare them not, do not as they teache.* The same thing doeth *Augustine* in an other place handle; that is, *De verbis Domini, Sermon. 49.* Because false teachers may succeed the true in the teaching place, and so the wolues may succede good sheapheardes; we do not therefore receiue and allowe all personall succession. For this kinde of succession may giue a cloke to falshood; if the succession of doctrine be not ioyned to it, as the foundation thereof. Moreouer those men, which will holde the succession personall, simply, and of it selfe alone, to be a true, & infallible mark of the true church; these

these men must shewe vs some promise of God, by which hee hath promised to binde his grace to those certaine seates, places, and countries, that in them shoulde be such a sure, and continuall succession of holy men, & Bishoppes succeeding one an other.

This promise we finde not in the newe Testament. Wee learne there that Christe will alwayes haue his christian, catholike, and vniuersall church; the particular members, and partes whereof are dispersed, & scattered abroad throughout the whole vniuersall worlde; as it pleaseth God to exercise his iudgementes vpon them, whome either he cutteth off for euer, or on them whome he doth chastice, and afflict for a time, and to enlarge his mercies vpon them, who hee leadeth from good to better; or that hee doeth call some of them anewe to the true knowledge of himselfe. For sometimes the Lord God

shewing forth his iust vengeaunce,
doeth so cast downe, and cutt of all,
that hee will not leaue so much as a
trace of his true church in a place; as
sometimes he did in *Iurie*; and is in
our time come to passe in *Barbaria*. In
some other place he doth so destroy,
that yet hee leaueth there some little
trace, and token of a church; as now
we may see in al *Gracia*, and in some
other places also more neare to vs.

- 1 Sometimes also the Lorde doeth cut
off the personal succession of Pastors,
by the fault, corruption, negligence,
and sluggishnesse of y Pastors them-
selues; or by such violence, as is vsed
against those pastors which are good
- 1 Of the firste wee may take example
of the church of *Antioche*, in which
Samosatenus an euill heretike did tho-
rowe corruption and oversight suc-
ceede good fathers going before him.
- 2 Of the seconde, the church of *Alex-
andria* may giue vs an example; out
of

of which, when good *Athanasius* was banished, *Arians* did succeed. The like is to be seene also in moe other churches, by him that will marke the histories of the church. Such a cutting off, and breaking of personall succession was euen in the church of *Rome*, more than once or twise; As when *Honorius* the first of that name, being Pope, and Bishopp there, was condemned for partaking with the horrible heresie of *Eutiches*, about the yeare of our Lorde 622. And when *John*, the xxii. of that name, was by a general coūcel condēned for heresie.

Likewise was the personal successiō cut off in *Rome*, when y^e womā Pope, whom in her popedome, they called *John*, who before was called *Agnes*, was Bishopp of *Rome*; as *Ioannes Chemenis Episcopus* doeth report in his booke intituled *Onus Ecclesie*. So was it cutt off also in the person of *Siluester* the seconde; and of *Gregorie* the

Anna Do.
854

the seventh; and in a number of such
necromanticall Popes. Likewise it
was cut off in the times of the romish
schismes; and when schismaticall
Popes, who were in those schismes,
helde the helme, and did sit (as they
say) in *Peters* chaire; when Pope was
against Pope, even in *Rome*; & one
Pope cursing an other Pope; chal-
enging to each of them *Peters* chaire, &
that for the space of many yeares.
And sometimes they all, that thus
challenged, were turned out of the
seat of *Rome*, and that by decree of a
generall council; As at *Constance* three
Popes were vnpoped at once; and at
Basill one. This proueth sufficient-
ly the oscutting of the personall suc-
cession in the Popes, and Bishoppes
of *Rome*. To this also may be added
the tragedies, which Pope played a-
gainst Pope, from the time of pope
Formosus, which was about the yeare
893. vntill the time of Pope *Leo*, the
viii.

viii. of that name. The wise reader
 shal easily perceiue how Pope sought
 to cutt off Pope, both in person and
 proceedings; one condemning that
 which an other had decreed; besides
 cruelties exercised on the bodies of
 some of them being deade. This
 schisme in the church of *Rome* is no-
 ted to haue bene verie long, & there-
 with most cruell. So that if there
 were want of other helpes, the Popes
 themselves haue holpen vs plentiful-
 ly, to see how the personall successi-
 on in the church of *Rome* hath beene
 cut off by Popes themselves. The
 cruel, and popelike tragedies in *Rome*
 doe so displease the Papistes them-
 selves, that one of them, writing the
 history of this time, bursteth out into
 this exclamation: *O most cursed times!*
 And one other hath it in horror, to
 report howe many things were wic-
 kedly done by no fewer thā 28. popes,
 one succeeding an other. Let the
 godly

Fascicul.

temp.

Naucle.

to. 2.

Beno.

Iacobus

Iacobus

Iacobus

reader also wey what cutting of ther
 was of this personall succession, whē
 by y^e pott of poyson, Pope after pope
 was cutt off by that cunning poyso-
 ner *Brazutus*; which yet at the length,
 made some stay in one of the worst y^e
 euer did sit at *Rome*; *Gregorie* the se-
 uenth; as no lesse man of credite than
 a Cardinall doth write. So that, if
 either cutting off persons, or cutting
 off the doctrynes, & degrees of popes,
 may bee taken to be a cutting off
 the personall succession in *Rome*, then
 was it cutt off many yeares since.
 Therefore without looking to this
 personal successio; which doth offe,
 and by many occasions faile, a good-
 ly christian may fullwell know the
 true church of Christ. And so shall
 he doe, if hee will obserue when, and
 where the true doctrine of God is
 taught, and the syncre administrati-
 on of the holy Sacramentes is obser-
 ued. They are to be taken for the suc-

y^e bog

ccf.

cessors of the Apostles, which being lawfully called to this ministerie, do build vpon the foundation of the Apostles, and doe enter into their labours; whether they have among the a personal succession in perpetu- tie, or y^t it hath bene cut off for a time; or that themselves bee the first that preach the Gospell in the place to which they are called to exercise the office of a true minister of Christes church. And on y^e contrary part, those pastors in place, which do not preach the gospell of God at all; or which, in steade of preaching the doctrine of the Apostles, do preach their own doctrine by themselves inuented; though they doe alleadge a thousand of their predecessors, which folowed one an other in personall succession, yet are they not to bee taken for true pastors, but are wolues, and so to be take; neither are they, nor can they be reputed, nor taken to bee the true
pastors

pastors of Christs church, how largely soever they account of personall succession. His worde is not in their moutnes, neither are the congregations, which are misseled with such wolues, to bee taken to bee the true church of Christ. For the true church of Christ doeth not heare the voyce of a stranger. But this misseled church doeth both heare, and receiue the voyce of a straunger, and straunge doctrines. They haue not the worde of Christ taught. They wil not heare it, neither will they haue his holy Sacramentes sincerely administred to them. If any man wil aske whether it be lawful for euery mā y wil, of his own priuate authoritie to preach the gospel, & to minister the holy sacramentes; I answer, no truely: For all thinges in the house of God must be done in good and comely order, as the Apostle doth teach vs. Who then (will you say) are the verie true pastors

1. Cor. 14.

pastors, and teachers: Even they, which are lawfully called to that office, and doe it faithfully. Now then we must knowe, what a lawfull calling is. There is a forme, or maner of calling ordinarie: There is also a form or maner of calling extraordinarie. That is rightly ordinarie, in which that order is obserued, which God hath established in his worde and church. In this order is first right assigning of men to do the office truly; to which by the worde of God they are called. Then a triall must be had of their habilitie in doctrine, and examination of life. Then a lawfull election, or choosing; Last of all followeth the imposition of hands. This is to be seene by the example of the practise of the Apostles themselves. For so was ~~the~~ *the* chosen. So were *the* Deacons chosen: And here to do those rules seruice, which St. Paul doth giue in his Epistles write to *the*

morbie and to *Tim*; touching the ad-
 mission of church ministers. You see
 nowewhat the ordinarie calling is;
 out of which we may easily gather;
 what the extraordinary calling, or vo-
 cation is; which hauing an authoritie
 from God is lawfull, notwithstanding
 that one, or two pointes, apper-
 taining to an ordinarie calling, bee
 wanting in it. The Lord hath often-
 times vsed the seruice of men called
 to the ministerie of the word, by such
 an extraordinary calling, as appeareth
 by the holy scriptures. *Moses* had no
 ordinarie calling by men. *Jeremiah*, *Jo-*
nah, *Isaiah*, *Daniel*, *Amos*, and di-
 uers others of the Prophetes, had no
 ordinarie calling by men; and yet the
 Lord God called these men, & such
 like, to the ministerie of y word, whe-
 reby which kept the place of the or-
 dinary calling, did abuse y same. The
 (I say) then God vsed to say to his
 hand extraordinarily to the worke,
 which

which they that had their ordinarie calling, did not onely neglecte, but bring into ruine. Thus the Lord god himselfe did; and yet he did not bring any disorder; or confusion into his house by this meane. But thus did he to correct, and reforme, that confusio & disorder, which was brought into his house, by them; which, vnder the colour of ordinarie succession, did overthrowe all good order, & perturbed it. This doth the writings of the prophets witnes, in which the priests are chiefly reprov'd. If you will saye that the men, whome the Lorde did thus call: extraordinarily; had yet some outward; & intrinsecus testimonie of this their heauenly calling; It is so in deed of some; but it was not so in all. I doe not finde that many of the Prophets did come of the race of *Aaron*; nor that the ordinarie imposition of handes was layde vpon them; Nor that they testified

aboute C 2 their

their vocation; and calling, by working straung signes, and miracles. If you will say that these prophetes, & teachers, which had this extraordinarie calling, did content themselves with that part of the church office, which is to teach, and to reprove; but they did not meddle with the sacrifices; This is not altogether true.

1. Sam. 7. For *Samuel* who was not of the stock of *Aaron*, did sacrifice in *Mizpah*; as it is written. And *Eliab* being a *Levite*,

1. Reg. 13. did sacrifice in *Gibeon*. Again, it is no marvell, if the prophetes of that time did not extend their commission of their extraordinary calling, to circumcise, and sacrifices for that was the charge, and priviledge then expressely committed to the stock of *Levi* for that time. Thus you heare what is the church, and what bee the markes thereof, and what is to be thought of the vocation, or calling of the Pastors and teachers of the church

church. And thus doe wee at this present approve our christian church, & the ministers thereof by the rule of Gods word. And in this behalfe doth *Tom. 4. fol. 160.* that make for vs, which *Augustine* writeth in his booke of 65. questions, and in the last question; where he teacheth, that wee shall knowe that he is sent of God, who is not chosen by y^e flatterie of a few men; but he, who liue, good manners, and the doing of the Apostolike Priests do commend; who seeketh not to be aloft, but to be profitable to others. Nowe let vs come to the authoritie of the church, and speake a little thereof. It doth appeare by that which is said before, y^e wee do not take away any thing of those high, and glorious titles, which the holy ghost doeth giue vnto it. We say, that it is the body of Christ; but so, that part thereof is yet in pilgrimage, looking for the full ioying of the heade Iesus Christ,

Of the authoritie of the church

This is the house of God, which hee
 doth dayly builde, so that it groweth
 full more and more. It is governed by
 the spirit of God, still fighting against
 the flesh. It is purified, but so that it
 is by little and little brought towards
 that perfection of beauty, in which is
 neither blemish nor spot. It knoweth
 God truly, but yet in part. In which
 kinde of speeches, I doe vse the very
 wordes of the holy scripture. Out of
 this Church is no salvation: For life
 and salvation is no where else but in
 Christ Iesus alone, and onely; nei-
 ther doeth the Liond Iesus powre
 forth his quickning power, & grace,
 but onely vpon his owne members.
 The gaion and assembling of them
 together in their head Iesus, is called,
 and is y^e true church of Christ. If you
 aske me whether this church be in
 this worlde, can erre; and whether it
 be in authority aboue the holy scrip-
 ture, or else it be subiecte to the holy
 and T word

word of God: To the first I answered: Howe the Church may erre
 that it is out of doubt, that the mem-
 bers of the church, counting each
 one by himselfe in particular, may
 erre: And y^e there are of them, which
 do erre in doctrine & manners of life.
 For *they knowe but in part*, as S. Paul 1. Cor. 13.
 saith. And John saith, *If we do say that* 1. Iohn. 1.
we haue no sinne, we do deceive our selues:
 And in this number we may, and do
 reckon the olde doctors: For many
 faultes are to be founde in them; and
 therefore they are not to be receiued
 in all things without exception: Thus
 doe we thinke of the members of the
 church in particular, whose imper-
 fections doe not so prevaile, but that
 of them knitte together in smooth, is
 made a true church: For they do by
 little and little growe, and goe for-
 warde in the knowledge of God, and
 of his truth, and holinesse of life.
 But if wee will consider the partes
 of the Church more generally,
 more

Card. Lo-
tha.

as it is diuided into diuerse Diocesses,
and Prouinces, we say playnely that
it may erre. It is also confessed by
one of the chiefe capitaines stand-
ing for the Pope his Lorde, that
particular churches, and provinciall
Synodes may erre, and haue often-
times erred. Which thing long ex-
perience hath prooued true. Let vs
then consider the church in the v-
niuersalitie thereof, which is (as
some say) considered in that it is in a
generall countell represented. There
is no cause why we shoulde thinke
all the power, and giftes which the
holighost doeth bestowe vpon the
vniuersall church, shoulde be restray-
ned to a certaine number of prelates,
gathered together in a generall coun-
cell, which are not alwayes the
best learned, nor the best men which
are in the whole church, although
they doe there represent the whole
multitude of them, which did sende
them

them thither. For it falleth out of-
 ten times that a simple man shalbe
 founde to haue better vnderstanding
 than the greatest man in the whole
 assembly. Which caused one fa- Panormi-
tan.
 mous *Canonist* to write vpon the
 chapter *Significasti*, in *de Electiōibz*,
 that sometime more credite is to be
 giuen to one private man, beeing a
 faithfull man, and who hath on his
 side better authoritie & reason, than
 is to be giuen to the whole Coun-
 cell, or to the Pope him selfe. And in
 that great and first Council of *Nice*,
 it was long of one poore *Paphnutius*
 that y^e lawe of sole life, which since y^e
 tyme hath brought much filthinesse H. 1009
Pope 11.
c. 10. 11.
 into the church, was not then esta-
 blished. Againe, when shall there so
 generall a Council be assembled, in
 which a great number of learned, &
 holy men, are not left out of the
 Countell? And who can assure vs,
 but that they, which are absent, may
 shod

- in 1607

Pope Ha-
drian. 6.

not sometime haue more vnderstan-
ding of a truth, than they all, which
are present at the Councell? It is also
well known how long time now an
horrible confusion hath reigned in y^e
church, & so that chiefly in the grea-
test dignitie of the prelacie. So that y^e
greatest desolation in y^e house of god
hath ben, & is, by the means of them,
by whome it should haue been best
furnished. Which hath caused some
bishops & churchmen to cast forth
many grievous sighes, & cōplaints,
most cleare, and so lowde, that wee
do yet heare the sound of them. It is
knowne also that complaints herof
haue passed the penne of the Pope
himselfe at sometimes, & haue slip-
ped out of the mouthes of Popish
bishops at many times; as y^e bookes
of the Councels doe testifie. *Barrow*
also in his bookes of *Consideration*, &
in his sermon, which he made vpon
the conuersion of saint *Paul*, speaketh
both

both openly and truly; *Thus* Lorde
(saith he) they which do loue the first, &
chose places in the church; and so beare
the chiefe rule in it, are the first which do
persecute thee. They haue taken the Arke
of *Sion*; they haue taken the castell, and
afterward haue set the whole citie on fire.
By this we may see that they which
then had the highest, and most prin-
cipall places in the church, were farre
out of order. The same men doe
holde and will holde the same places
still. Now surely the generall Coun-
cils at y^e time; which were, & haue
ben gathered of such persons, so euill
qualified, haue not ben so conducted
by y^e holy ghost, but that they might
erre. And euen so the whole vniuer-
sitie of *Paris* did think, & iudge of the
Councell holdē at *Rome* by Pope *Leo*
the tenth of y^e name; & therefore they
apealed frō him, & his said Councell.
Againe, if a generall Councell hath
receyued this priuiledge, that it can

not

not erre in doctrine, nor vs knowe
of what date this priuiledge is, and
when it was giuen. There was yet
neuet but one true faith; But there
haue beene many errors. For euen
in the church, which was in the olde
testament, the Prophets doe tell vs
plainly, and the histories of that time
do proue, that there were errors
and foule faults among them, which
should haue beene the teachers of the

Isay. 56. 10 truth. *All their watchmen (sayth the*

Prophets of Isay) are blinde; they knowe no
Ier. 6. 13 *thing; they are all dumme dogges. The*

Prophet Ieremias sayth, From the Pro
phet to the Priest, all do deale falsly.

And because these reproofes should
not be restrained to the particular
liues and manners of men, he sayeth

Ier. 14. 14. *plainly, They do prophesie false things, &*

Isai 29. 14 *a lying vision. Againe, Isay sayth, when*

the wisdom of the wise shall perishe, and
the understanding of the proude shall van
ish: and that God will stop the eyes of the

Prophets, even of the chiefe of them. The
 Prophet *Ezechiel* sayeth, that the lawe *Ezech. 7.*
 shall passe through the Priest; that is,
 through the fault of the Priest. And in
 those who did condemne the true
 Prophets, and servants of the living
 God *Jeremiah*, *Micah*, and other;
 yea, even the verie sonne of God
 him self, and after him his Apostles?
 who did this, but the assemblies, &
 Councils of the prelates, which were
 in those dayes? If you will saye,
 These things happened in the olde
 Testament; that cannot warrant our
 times. For first the time of the newe
 Testament is not privileged from
 having of such false teachers. Saint
 Peter telleth us plainly, that, as there
 were false Prophets in the olde time, so
 there should be in the time after him.
 Furthermore of the time of the newe
 Testament *S. Paul* speaketh plainly, *Act. 10.*
 that, such in our time of the newe Testa-
 ment, wolnes shall come out of the midst

of the pastors. And in another place,

2. Thess. 2. *That the child of perdition shall sit in the temple of God.* And in conferring the Councelles together, the one with the other, yvee shall finde such contrarieties in them, that it will easily appeare, that they did not alwayes heare, and obbey the holy ghost; but that Satan transforming him self into the forme of an Angel of light, hath ruled, and overruled in some generall Councells. *Augustine* saith, that the Epistles of particular Bishoppes are corrected by provinciall Councells; and that provinciall Councells are corrected by the generall. The former amended by the latter, when as by more experience had of things, that which was before secret, and unknown, is made more known, and that which was hidden, is brought to light. Neither is this rule to be restrained to such exterior things, as may be altered, & changed,

Aug. lib. 2.
de baptis.
contra
Donatist.
cap. 31.

as the necessitie of the time doth require. This worde (*Enmendare*) which *Augustine* doeth vse, presupposeth a fault committed, and afterwarde amended, be it in doctrine or maners. And *Augustine* doth not speake there of any external policie, but of a point of doctrine; that is of the opinion of *Cyprian*, & of the Council of *Africke*, touching rebaptising. If you wil say, that our Saviour Iesus hath promised to be in y^e midst of two, or three, which are gathered together in his name; therefore he will be in the midst of a general Council. This may wel be presumed; but there is a difference between a presumption, & a necessary conclusion. For since the malice of men proceedeth so farre often times, even to abuse the most holy name of God to serve the falshood; such men may blasphemize God in their mouth; which are his enemies in their hearts. 25 yew 16

The weaknesse of y^e understanding
of

of men is such, that it is often seene
howe corrupt affections do blinde
their eyes, and mindes, so that hee
which hath none other foundation,
but the aduise of men, is more often
in danger to be deceived, than other-
wise. Is then the doctrine of the
church certaine? (will ye saye) or
can the church erre? Of the erring
of the church I haue already spoken,
therefore vnto the first question I an-
swere thus. The doctrine which the
Lorde our God hath delivered to be
the doctrine of his church, is most
certaine and sure. But because men
may knowe but in part, as Saint
Paul sayeth, in this respect sometime
errour is mingled with the truth in
the knowledge of men. This is true,
that the Lorde our God will not suf-
fer that the substantially pointes of
truth, touching our saluation, shall
alwayes be buried in the whole
church, but the Lord will haue al-
wayes

wayes some number in it, sometime litle, sometime great, which shal vnderstand that, which they ought to vnderstande; and follow that, which they ought to followe. So did it come to passe in the time of the Prophet *Eliab* in *Israel*; and in the captiuitie of *Babylon*; and also in the time of the comming of our sauiour Christ. For euen then was founde a number, though but a litle number of them, whose hearts were touched with the knowledge and taste of truth; as *Zacharie*, *Elizabeth*, *Iohn the Baptist*, *Ioseph*, the virgin *Marie*, *Simeon*, *Anna*. These did knowe, and had the right, and sure vnderstanding of the certein fulfilling of the prophecies of the comming of the promised Sauiour. And yet they liued in the midst of the corruptiōs of the Scribes, Pharisees, Sadduces, &c priestes. Such interruptions of open professing the truth, happen in the church of God,

D.

pro-

proceeding of the iniquitie of men, as a thick mist, which after vanisheth away by the heat of the Sunne of the doctrine; I meane of the worde of God; when it pleaseth God, according to his secrete ordinance, iudgement, & wisdom, to suffer y^e same Sunne of his worde to shine forth with power, & maiestie, then trueth is seen, embraced, & professed of the elect children of God. Thinke you now y^e we will, or that we doe reiect al the old Councils? Nay verily; but this I say, that, if all the rules giuen in the eldest & best of them, were put in execution at this daye, they woulde make a greater change in the popish or Romish church (called catholike) than they would or could doe in the church, which is nowe reformed by the gospell of Iesus. But let the holy word of God be the touchestone, to trye & examine all that is sayde, or done in the church, and then it will be

be easily seene where the true church is. Count not this a straunge thing that I require; For it is an olde saying, receiued before our times, of the most catholike doctors.

Augustine writing to *Maximinus* Li. 2. ca. 14. the *Arrian*, Is there any generall Councell more allowed or approved than that first Councell, which was holden at *Nice*? I trowe not (sayeth he.) And what is y^e Councell which was holden at *Ariminum*? It was a Councell reiected, & condemned for good cause. *Augustine* there handleth a principall point of our Christian faith; that is, the diuinitie of Christ our Lord, & Saviour; And yet *Augustine* saith y^e for his part, he wil not be boūd to y^e *Nicene* councell; neither wil he haue y^e *Arian* bound to the Councell holden at *Ariminum*; but he wil haue y^e matter tried by the holy scriptures, which are the meekest witnesses for both partes. It

2. Cor. 2.

2. Pet. 1.

Ioan. 5.

Luc. 16.

may be that these Romish mē, which
do runne away from the scriptures,
will say that there is great darknesse
in the holy scripture. I answere that
it is most true, which saint *Paul* saith,
that the naturall man perceiveth not the
things of the spirit of God. It is true al-
so that saint *Peter* saith, that no prophe-
cie in the scripture is of any private inter-
pretation. But yet this obscuritie is
not so great, but that the scriptures
can expound them selues. And ther-
fore doeth our Lord, and chiefe ma-
ster *Iesus*, send vs to the scriptures, &
to nothing else but to the scriptures.
Saith you the scriptures (sayth he.) *Ab-*
raham beeing required by the dam-
ned rich man to sende some one fro
the dead, to admonish his brethren,
which yet liued in his old house, an-
swered thus, *They haue* (sayth *Abra-*
ham) *Moses*, and the *Prophets*; *If they*
will not beleene them, they will not be-
leue any that shall come to them from the
dead.

dead. And howe did all those moſte
auncient and godly Chriſtians be-
fore vs, which had among them on-
ly the ſcriptures of the Prophets, and
Apoſtles, before that any commen-
tarie, or explication was written vp-
pon any of them by the olde writers?
did they not then fetch all their
light of the holy ſcripture onely?
A Romiſh man will here draw vs
to receiue the traditions Apoſtolical Traditi-
ons.
for a moſte ſure interpretation of the
holy ſcripture; And by Apoſtolical
traditions, he wil meane that, *which*
haue bene always receiued in the church; ¹
through all the church; and by them all; ²
which haue bene of the church. ³ But
nowe who can aſſure vs, that theſe
three pointes are to be founde in a-
ny of theſe traditions, which they do
call Apoſtolical traditions? I doe
not knowe who can doe it. There
is great diuerſitie to be founde in the
bookes, and writings of the auncient
D 3 fathers;

fathers; and that in some pointes touching faith: And againe, touching these wordes (*alwayes*) and (*of all*) let the Romish men tell vs, at what time wee shall begin the account of this (*alwayes*.) If wee will do well, wee must fetch the beginning of this time euen at the church Apostolike: And who shall be the firste in this account? verily the Apostles them selues must be the first that shall begin this account; the historie of whome is faithfully written by S. Luke; and by their owne writings wee must take knowledge of them, their doctrine and their doings: All trueth commeth of God; And God hath chosen his Prophets, and Apostles to speake in his name vnto vs all that trueth, which doeth appertaineto our saluation. Therefore wee must alwayes haue, and make our recourse to the holy scriptures. And yet wee doe not viterly cast
away

away the aduice of Councils, nor of the auncient fathers . Wee doe proue that , which they do saye, by the holy scriptures . The which holy scriptures (as *Augustine* doeth saye truly) are so tempered by the holy spirite of God, that that, which is obscurely spoken in one place , is clearly expresse in another place of them .

Some of the Romish rout haue sayd , that the whole wil of God, touching all that , which doeth appertaine to our saluation, is not all written by the Apostles and Euangelists. By this wicked, & false saying, they make an open way to bring in al that falsehood, error, & vntrueth, which men list to deuise. And it is the way, by which , Satan hath entred to destroy the vineyard of the Lorde, to sowe therein his darnell of damnation, and cockle, choking true doctrine, and Christian faith .

I graunt that before the time of *Moses*, God gouerned his church by heavenly visions, inspirations, and reuelations; But the Apostles planted the churches of God by his holy worde written. And the malice of men growing with the number of them, and the better sort of men decaying together with goodnes, it was y good pleasure of the Lorde our God, that this doctrine shoulde be written in a tongue common, and knowen, by which plaine truth, Gods children might receiue all that doctrine, which concerneth saluation, and might also withstand all subtilties creeping in vnder the couler of traditions, or reuelations, or custome, or other deuice of man whatsoeuer. Now if the doctrine of our saluation were written but in parte; how shal we do for y rest which is wanting? Saint *John* doth not speake so scantly of the holy scriptures, as these Romish mē do.

For

For he saith that the things, which Ioan. 30.
 hee hath written, are written to this
 ende, that we beleeuing them, might
 haue life; that is, saluation, for that is
 life indeede. Then is there no other
 doctrine necessarie to saluation, but
 that, which is written in y^e holy scrip-
 tures; And that which is written in
 the holy scriptures, suffiseth vnto sal-
 uation. Saint Paul teaching vs what
 the vse of the scripture is; teaching vs
 all (I say) in the person of his scho-
 ler *Timothie*, saith *that they doe make the*
men of God (not onely euery faithful
 minister & Pastor, but euery faithful
 man) *perfect and fully perfected*. Then a
 mā nedeth not any vnwritten verity,
 or traditiō (as they are called) Aposto-
 like. Yet I do not deny but that there
 haue beene alwayes vnwritten tra-
 ditions, touching order, and manner
 of doing in the church; but not so in
 poyntes of doctrine touching faith
 and saluation. Nowe because men

1. Tim. 3.

have long time abused the name of tradition, we must learne to knowe which are traditions to be allowed, & receiued, and which are not to be allowed. This is easie to be done, if we will set before vs some pointes, & by them frame our iudgement. First we must put a iust difference between doctrine, and matter of rites, and orders of the church. In doctrine the Apostles deliuered, in the worde by them written, onely, and wholly all that which they had receiued of the Lord. To this then I adde, that if the traditions offered to vs, be agreeable to the worde of God, and are meete, and fit for edifying, then are they to bee receiued. For this is a thing assured, that neither the Apostles, nor the true Pastors, did appoynt any orders, or manners of doing, which were either directly, or indirectly contrarie to the doctrine of the gospel; nor such as should turne any man neuer so little from

from y^e service of God, which is spiri-
tual. This being observed of vs, it shal
be easie for vs to discern the doctrine
fro traditions, and the false traditions
fro the true. It was accompanied with y^e
old father *Tertullian* a very strange
thing, that any man should say that he
had omitted to teach any thing (ei-
ther by word of mouth, or by wri-
ting) if y^e which doth appertain to our
saluation. I will say further, y^e all that,
which y^e Apostles did deliuer as tra-
ditions, in matter of order, rites, & ma-
nner of doing, are not to be kept per-
petually. For according to the rule of
charitie they ordeined touching the
strangled, & not to eat blood: confor-
ming their tradition hether to y^e infir-
mitie of the Jewes. Some like thing
may be noted in the doings of S. Paul
in the person of *Timothie*; yea and in
him selfe also; which thinges can
haue no place at this day, but one-
ly in this, that the generall rule
must

21. 30. 2

11. 30. 1

Act. 15. 29.

Act. 16. 3.

Act. 13. 18

must be obserued, that wee must ap-
 ply ourselues to the commoditie, &
 profite of our neighbour, in those
 things which are indifferent. The
 like things may bee gathered tou-
 ching the traditions and manners of
 doing, which they applyed to their
 time. As where he speaketh of kissing;
 1. Cor. 16. and of hauing the heade vncouered
 1. Cor. 11. in signe of authoritie; which are
 things contrarie to the manner of
 doings in these dayes in many coun-
 tries, where men woulde count it ve-
 ry strange, that men should kisse
 one another; or that a man should
 kisse any womā, other than his own
 wife. And also to speake at this day
 with the head bare, and vncouered,
 is a signe, and token of subiection &
 not of authoritie. All these things
 are well to be considered, before wee
 doe receiue any custome; or tradi-
 tion as Apostolike. For the name of
 the Apostles is not to bee abused to
 trou-

trouble the Church in any thing; as it was abused in the controuersie about the keeping of the day of the *Pasque*; which wee call *Easter*; And likewise when some abused the name of the Apostles, and the authoritie of the Church of *Hierusalem*, labouring vnder this pretence to mingle *Iudaisme* with *Christianisme*, as it is written in the *Actes* of the Apostles: There it was ordeined that the consciences of men shoulde not be charged with any such yoke. Wee can not thinke therefore that the Apostles did inuent so many ceremonies, as are nowe vsed; in the obseruation of which is set the forgiuenes of sinnes, and merites. For they haue plainly protested the contrarie; neither woulde they giue place to the ceremonies of *Moses*, of which God himselfe was the author. Long agoe did *Augustine* complayne of the multitude of ceremonies, and humayne

Actes. 15.

Ep. ad Iaquarium.

traditions brought into the Church. But what would he haue saide, if hee had liued in such a time as ours is? To be short, therefore, we do require that the holy scriptures, which are in this point most plain & cleare, may guide vs so discerne betwene the traditions which are good; and which are bad; holy, and prophane; buttful, and profane; necessarie, and superfluous. These things being decided, it shall be easie to determine this question touching traditions; and so wee may come to such a seconde question, which is dropped down to vs from Rome, that is, whether the church be about the scriptures; which is as handsome a question, as if one should ask, whether the child be about the father, the scholar about the schoolmaster, the wife about the husband, or man about God. But indeede the true church of Christ will not in this matter make any quarrel against god.

Whether
the church
be about
the scrip-
tures.

For

For if it shoulde, it shoulde fall in the quarrell, and be condemned. It is to no purpose, to say that y^e church was before the scriptures. For though it were so, yet the word of God is more auncient than the church. For by the worde the Church is conceiued, engendred, made, & named y^e church. That which doeth ingender, is before the thing that is ingendred, as the father, and mother are, and haue their being before the childe. Some will alleadge, the saying of *Augustine*, I shoulde not belene the scriptures, if the authoritie of the Church did not moue me. In that place *Augustine* speaketh of himselfe, as he was when he was a *Manichee*. When two contrary parts shal fall into debate touching the truth of an Instrument, or writing, to who shall they haue recourse, but to the Notarie, which keepeth the recorder? But yet it will not bee saide that the writinge is grounded vpon the

the authoritie of the Notarie, for that the recorde is true, although no man living doe beare witnesse thereof. So I answered them, which doe thinke that the holy scripture is not otherwise founded, but vpon the determination of the church. This verily were a feeble, & a slender ground. For we shal find ydereterminations of counacells, which are called the church representatiue, one contrarie to another; as by conference of them together it will appeare. Herevnto I will adde this reason, Iesus Christe is hee, whome all the true Prophetes honoured (for as their Lorde he did send the) and yet they are not above him, but he above them, notwithstanding he doth approve his doctrine by their testimonies. S. Paul suffereth y

Act. 17. *Berectas* to do y like with his doctrine.

S. Peter prayeth greatly this kinde of doing. Therefore they, which doe call themselves the Vicars of Iesus

sus

Act. 17.

2-Pet. 1. 12.

Sup Christ, & the Successors of Saint
 Peter, and Paul; may not refuse this
 condition. To this purpose scriueth
 that which Hierome writeth; we must
 not (sayth he) follow the errors of fa-
 thers, nor of successors; But wee must
 follow the authoritie of the holy scriptures.
 And Chrysostome writing vppon the Lib. 2. in
 24. chapter of the gospell of Saint Iir. cap. 9.
 Iohanne, saith: That hee, which will
 leave which is the true Church of Christ,
 when things are in confusion through
 schismes, hee must knowe it by the scrip-
 tures. And in the same place vppon
 these wordes: (Let them, which are in
 Iuda, stay vntill the mountaine) he saith,
 Let them, which are in the christianitie,
 stand, and drawe them selves to the holy
 scriptures. For when the time is such, that
 they cannot be possessed by the Church, so that
 they cannot be put in the Church, any
 kind of chaine tryall, to proue which is
 the true Church, there can be no other
 waye to such christians, as are desirous

Hom. 49.

E

of

of the christian faith, but only to the scriptures. whosoever then will not know which is the true church of Christe, how shall he know it, but only by the holy scriptures? (saith this ancient father.) Againe he saith, The Lord knowing that great confusion should come in the later dayes, doth commaund that the christians, which doe desire to take some hold of true faith, should haue their refuge to nothing, but to the holy scriptures. For otherwise if they will haue regard to vnder things, they shall be offended, and perishe, not vnderstanding which is the true church, and so shall fall into the abhominacion of desolation, which wil hold it self in the holy place of the Church. An other olde
 Cap. 22. grecke writer (Basil I do meane) in the ninth Summe of his moralls, saith, I shall that which is out of faith, be sinne (as the Apostle saith) and faith cometh by hearing, and hearing by the word of God: then all that which is out of the diuine & holy scripture, is sinne. Againe in a
 Ser.

Sermon, which hee maketh of the confession of faith; If God be faithfull in all his purposes, and his cōmandementes be sure for ever, being done in trueth and right; it is manifestly to turne from the faith; and a sinne of pride, to throwe any thing away of that which is written, or to bring in any thing, which is not written. Thus much in answer to that, which our Romish rufflers do bellowe for their church, the power, and glorie thereof; And to shewe what a christian may and ought safely to thinke of the church; and how to giue humble credit to the holy scriptures, and to giue to them their due authoritie.

To this Oration made, and pronounced in y Colloquie had at Poissy, by that singular instrument, and servant of God *Theodore Beza*, y Papistes and their capitayle the Cardinall did not reply. For I thinke they had not the hartes to withstand the trueth.

Yea they were so far from denying
 of it, that euen then, and there, their
 chiefe doctor *Despenſe* was, in ap-
 probation thereof, content to ſaye,
 that hee did allowe that in generall,
 which was ſayde in this Oration: of
 the church; and ſaide that hee had
 alwayes taken this for a wicked blaſ-
 phemie that ſome doe ſay, that The
 church is aboue the holy ſcriptures.
 But touching that, which was in this
 oration ſaide of the ordinarie ſucceſ-
 ſion of Paſtors, hee was not yet ſufi-
 ly ſatisfied. He added that he did not
 take the paſtors of the Churches re-
 formed by the Goſpell to be lawfull
 miniſters, becauſe they had not the
 handes laide on them by the Biſhops.
 To this the doctor was answered
 then, and thus, That there are markes
 of the lawfull calling of Paſtors: of
 which ſome are ſubſtantiall, and
 may not bee omitted; others may
 Subſtantiall thinge not re-
 mitted

Impoſitiō
 of handes.

mitted are these; First that the person
admitted into the ministerie bee ap-
pointed to doe that office, wich is en-
ioyned the minister of Christ in his
church by the worde of God; which
is, to preach truly the doctrine of Ie-
sus, and sincerely to administer y^e ho-
ly sacramentes. Agayne, that before
his admission he bee tryed, and ex-
amined, howe fit, and able hee is
to doe this worke of the Lorde; and
so he must by tryall be founde able
in doctrine, and of a godly conside-
ration of life. Thirdly that then hee
be chosen to the office by forme, and
order of a lawefull election. But as
touching imposition of hands, it doth
concerne but an externe forme, and
seemeth as it were but to put him in
possession, and vse of the holy mi-
nisterie; it doth not make him a mi-
nister; it is not of any such force. *Pro-*
rom writing against the *Luciferians*,
saith expressely, that the imposition

of handes is not of necessitie prescribed by the law; but it is a certaine honour done to the priesthoope. *Elisha*, and *Samuel* did both of them sacrifice; and yet did not any of the ordinary priestes lay their handes on them. It may be further saide in answer, that if the romish masters now wil needs haue vs to receiue imposition of handes of them, or else they will not take vs to be lawfull ministers, they must shew first, that their schies are right, and lawfull ministers of the gospell of Iesus. But that they cannot do, first touching their institution, it is as strange, and synfull vnto the gospell, as was the institution of the priestes of *Ieroboam*, saues it range to lawe of God. For the Romish priestes are instituted to haue authoritie to offer sacrifice to God, and to say Masse for the quick and the dead, as the Popes *Possini* catheareth record, and that in y^e name of the lord (say they.) But the Popish

Papists doeth herein greatly abuse the name of the Lord. For the Lord God doeth not in the whole newe Testament ordeyne any such kinde of sacrificizing, or massing Priestes. And therefore the order of the Popish priesthood is as farre wide from the gospel, as the calves of *Ieroboams* were from the lawe of God; and his priestes from the Lords priestes. Now in the execution of that office, which the Priestes in poperie pretende to have, and so exercise, they doe likewise depart from the truth. For they preach not the gospel of Iesus, but the deuises of men, contrarie to the doctrine of Iesus. They do not administer his holy sacraments according to Christes holy ordinance, but they do, forasmuch as in the lieth, corrupt the sacrament of baptisme, & the administration thereof with their manifold, & very grosse ceremonies, though they leaue y^e substance of it vncaged.

And they do take upon them boldly
to change, (as they say) both the
substance of the other sacrament that
is, of the bodie and blood of Christ
our Saviour, and also the end: why
it was ordeined, so that they doe not
leau vs of this holy sacrament nei-
ther the doctrine in truth, nor y^e sub-
stance of it, nor the ends, and v^e of it
is as their deuiles of the *Transubstanti-*
cation, and sacrifice of their masse do
declare to all the worlde. Therefore
the imposition of the handes of Pop-
pish Bishoppes, being themselves
strangers to the gospell, is v^eerly un-
meet for them which are called to
do the office of a minister of the gos-
pell. The olde true Priestes in the old
Testament did not receiue imposi-
tion of handes of any of the Priestes
of *Assyria*, or other Idolatrous priests. In
the Ecclesiasticall historie we do read
of diuerse godly fathers and Pastors,
which would not receiue the imposi-

sion of handes of such Bishops as
 were heretikes. Neither musty ought
 the ministers of the gospell of Iesus
 seeke to haue anye imposition of
 handes of the popish priestes, or bas-
 tardly Bishops of Poperie, which
 are both idolaters & heretikes. Sure-
 ly this is not necessarie, neither were
 accomplying the ministers and prea-
 chers of the gospell, they haue this
 good testimonie of their ordination:
 First, that they are called to preache
 the gospell. Then they haue ben ex-
 amined, & tryed by those to whom
 the gouernment of the church is in
 those matters committed. Thirdly,
 they are found meete for the vocation,
 and chosen to it. Last of all, they
 are with some prayer admitted
 into the charge, and put in possession
 of it, admitted, and accepted of the
 people. And this is of force suffici-
 ent in euery to proue the lawfulness
 of their ministerie, and sufficiencie

of their calling. They need not oyle,
 no not y consecrated oyle, to which
 the Popish Bishops doe attribute a
 marvellous vertue of consecrating,
 and blessing. They neede not the
 blind blessing of any of the popish
 Bishops; no more than they neede y.
 shearing, or shauing of their crownes,
 which toyes are the cognisance of
 the sworne soldiers of those Bishops
 which are the tryed, petieaptaines of
 the Pope, the very priestes of *Baal*.
 Those swoborned beasts do, among
 them of Rome, take on them one-
 ly the authoritie to lay on handes.
 Let them, if they wil, lay their hands
 on them, in their popish priesthood,
 which are like to them selues. On
 the ministers of the gospell, which
 haue nothing like to them in the mi-
 nisterie of it, their handes are not to
 be layde. The restorers of *Hierusa-*
lem would not receiue the offered
 helpe of their neighbours, which
 were

Efr. 4.2.

were mockers of their labours, and enemies to it. And shall wee then seeke your helpe, (ô you Papistes) or receiue your profered seruice to helpe vs forward in the worke of the Lorde committed to vs. No, no; ye are deadly enemies to the worke of the Lorde, and mockers of it. Therefore wee will not admit your handes to be layde on vs. If the Lorde of his mercy shall turne the hearts of any of the popish clergie, and giue them grace to loath their order, and giue them a desire to serue the Lorde Iesus in the ministerie of this holy gospel, and the church shall neede their seruice, let them come to vs to be tryed, and examined of vs, and if they be found meete, and the church haue neede of their seruice, they shall receiue of vs imposition of handes. to guide you on
 And where is that commission giuen, whereby the popish Bishops
 alone

alone do claime the authoritie to lay
on their vnholie hands. vpon the ho-
ministers of the gospel: Truly,
neither can wee finde it in the olde,
nor in the newe Testament: And in
his time *Hierome* did write to one *E-*
magrinus, that the imposition of hands
by the Bishop, as it was then vsed,
was no ordinance of God, but onely
a custome. Let the tryall of a true
minister then not rest vpon custome,
or encroching vnder the cover of ce-
remonies: but let it rest in the true
substance of the ministerie, which is
in doctrine, and doing the office of
an Euangelicall minister. The Ro-
mish rulers wil driue vs to proue our
calling either by doctrine, or by mi-
racle. Touching doctrine, the word
of God approbeth our ministerie
sufficiently: We neede not to shew
the working of miracles: For the be-
leeuers of the doctrine, which is
preached by vs, do proue it for vs, in
soules that

that their vnsaigned conuersion to God is miraculously wrought in the by the power of his worde. This doeth shewe forth the lawfull, faithfully, and fruitefull labour, to which we are called by the grace, and blessing of God. This is no strange matter, if you consider that, which Saint Paul saith to the *Corinthians*, that they by his preaching of the Gospell, and his ministerie in it, beeing called, and conuerted from idolatrie, to knowe and worship the lord God in trueth; from wickednesse to holinesse of life, were (as he sayth) *the scales of his Apostleship in the Lord.* And by what authoritie can they of Rome, who are most of all men out of rule, lay this lawe vppon the Lord our God, that he cannot, or shall not extraordinarily call at his pleasure any meet man to the ministerie of his holye worde, vnlesse the same man do first passe vnder their bastardly handes, & be

I. Cor. 9.

be approued of them, who are moſte
meete to be reproued of all other; as
both by their institution, and execu-
tion it is proued. Therefore amend
your ſelues: (O you hollowe hypo-
crites of Rome) and leaue your vn-
iust carping of vs. Turne your wa-
let, and pull out the beame, that ſtie-
keth in your owne eyes. The Lorde
amende you, if it be his holy will; &
he prosper the preaching of his ho-
ly goſpel, by the miniſterie
of the miniſters of the
goſpel for euer.

Amen.

FINIS

offer; as
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